3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

neutrality toward Poland in the hour of distress during the German-Polish war.

On March 22, 1939, Germany, under the threat of invasion, forced Lithuania to surrender Klaipeda. After Poland collapsed in September, 1939, Soviet Russia seized Vilnius and, according to the Mutual Assistance Pact of October 10, 1939,[17] returned it to Lithuania together with 2,569 square miles of territory. On June 15, 1940, Soviet Russia, subsequent to its ultimatum, invaded and occupied Lithuania. Almost exactly a year later, on June 23, 1941, the Lithuanians seized an opportunity to start a violent uprising against the Russians, but already the Germans were pouring in from the south and west. They overran Lithuania, dispersed the newly organized Lithuanian government, and started a new period of oppression, Nazi style.

THE POPULATION PATTERN

The Lithuanians were famous from ancient times for their physical health, strength, and vitality. Even today there is still a substantial percentage of elderly persons who have never taken medicine and have never been seriously ill. In general, Lithuanians are farm-loving people, industrious and peaceful. Being great individualists, the Lithuanians prefer to live on farms because it keeps them close to nature and at the same time affords every man a greater chance of being "his own boss." The cities of Lithuania are therefore inhabited by minorities, mostly Jews. Even in present-day Lithuania, the towns do not show the real character of the nation, as the influx from the farms to the cities has never been strong enough to change the political, economic, and social conditions that have existed for several centuries.

[17] See Appendix E for the text.

Lithuanian village--be they peasant beds, tables or benches. Here rules rather a peculiar sobriety, which is to be explained only by the fact that there has never been a bourgeois culture in the Western sense of the term in this country, formerly a part of Russia. But this seems under any circumstances to be a prerequisite to a rural residential culture.

A home industry bringing artistically worked wooden objects onto the market did not formerly exist in Lithuania. Quite in contrast to Germany, for example, folk art, although reaching such height of expression, did not produce a national handicraft. Neither was this art developed into a handicraft in the countryside--this was opposed by the peasant's home economy--nor was the city handicraft--we may think, for example, of the interior furnishings of the city church--stimulated by it. The reasons for this will be discussed in the chapter on the intellectual culture of the city.1 We speak, therefore, quite intentionally in this regard of a home culture. Only in recent times has a handicraft arisen in Lithuania on a national basis, such as Daugirdas aspired even before the World War.

There is no question that the rich store of forms of the Lithuanian home art offers a favorable soil for the development of an independent handicraft. To be sure, modern Lithuanian handicraft, as it is promoted, for example, by the trade schools, the orphanages, and similar institutions, is still today trying to develop its own avenues. This development is not without danger, for not every path leads to the goal. We see here at times efforts simply to take over Western forms and give up the indigenous ones; this would be an unfortunate break with the Lithuanians' own independently developed, /132/ tradition. On the other hand, attempts at transferring directly to wooden furniture and wooden objects the primitive weaving patterns

1 [cat. 116, pp. 145-195--Analyst]

181 that we have here a rounded-off and self-contained culture. Such a culture never originates through a random accumulation of human beings, but always through a nation. In our case this culture was a typical peasant culture.

•369 565 162 563 A combination of the most varied historical circumstances, which cannot be gone into in this context, led to the result that the Lithuanian settling in villages and individual farms has found his way to the city only in most recent times and is beginning to imprint his own stamp on it.

The cultural upper class which determined the face of the Lithuanian city in the past centuries has changed in the course of time. Little is known concerning the city's earliest inhabitants.(1)

[113] 1. A. Bezzenberger, "Der Werdegang des litauischen Volkes," Vierteljahresschrift für Sozial-und Wirtschaftsgeschichte, 1915, Vol. XIII, No. 1, p. 26. "Cities existed only sparsely and, like Vilna, founded in 1321, has probably more foreign than Lithuanian inhabitants."

In the fourteenth century Grand Duke Gedirinas summoned German artisans and tradesmen into the country. (2) There followed the Hanse, which had

[113] 2. On the history of the Hanse in Lithuania cf. Walther Stein, "Vom deutschen Kontor in Kowno," Hansische Geschichtsblätter, 1916, Vol. XXII, Nos. 1 and 2, as well as the references given there.

an office in Kaunas. About the same time the Jews made their entrance and completely changed the city picture. Confined to the border provinces by Russian legislation in later centuries they also /146/ gave their stamp to the Lithuanian provincial cities before the first World War. Accord-

369
162
565
563
[113]

ing to Ljubawski and Lithuanian cities of the sixteenth century were already overcrowded with Jews (3)

3. Cf. on this point Ljubawski, Oblastnoe dielenie i miestnoe upravlenie Litovski-Russkago gosydarstva ko vremeni izdaniia pervago Litovskago statuta (Districting and Local Administration of the Lithuanian-Russian State at the Time of the Issuance of the First Lithuanian Statute), as well as S. A. Berschadski, Litovski evrei (The Lithuanian Jews) (1883). In recent times the history of Judaism experienced a detailed presentation in Prof. A. Janulaitis, Žydai Lietuvoje (The Jews in Lithuania) (Kaunas, 1923).

The third city element, however, the Poles--as the upper class--at first assimilated the Lithuanian country population which moved in. Even in the nineteenth century a Lithuanian upper class still could not be formed in the cities of the country, since Russian legislation forbade the Lithuanians to occupy any official positions in their own country. Thus--by the irony of history--the first nucleus of an educated Lithuanian bourgeoisie arose in the cities of inner Russia, where the prohibition did not apply. In place of its own officialdom the land received Russian officials and garrisons, whose religious edification was taken care of by the state in this Roman Catholic country with the erection of Orthodox churches.

The World War finally ended this development through the founding of the Lithuanian state. All at once there is a city class educated abroad and now back home, which, though, not numerous, includes all professions, even artists and scholars. In addition a strong immigration from the countryside set in, for suddenly numerous possibilities to make a living in the cities, in officialdom, in

369 the military, and liberal professions, opened up
162 to the younger peasant generation. An initially
565 favorable economic development encouraged this
563 influx, which again completely changed the face of the city: the city of Kaunas alone doubled its population in a few years. In all areas a lively activity is being unfolded; along with material problems intellectual ones, literature, art, music, theater, science, are suddenly factors in the life of the people.

341 Knowledge of the development sketched here[1]
121 is essential for the understanding of what follows. It might seem, that is, as if a presentation of the cultural elements of the Lithuanian people would have to be restricted solely to this most recent period of time, insofar as the city is concerned. /147/ The historic architecture of the city would then be excluded from our treatment, since it does not bear the stamp of the same racial type. This is perhaps also the reason why until today there is hardly a single Lithuanian presentation of the historic structures of the country.

341 Nevertheless the present work must consider the architecture of the Lithuanian city for various reasons: first of all it was the Lithuanian Grand Dukes, the high nobility, and the clergy who ordered the construction of churches and castle Furthermore--we may think for example of classicism the great artistic epochs are more or less international; and third, the baroque, the most important building style for Lithuania, exercised unquestionable influence on the Lithuanian folk art

346 There are probably no foreigners visiting
177 the country to whom the great religious structures, especially in Kaunas, would not be objects of attention and deliberation. The face of these buildings is clearly turned toward the West and not toward the Russian East. From the west came the Roman-Catholic faith, proclaimed by Benedictines, Dominicans, Cistercians, and other orders in the

[1] [see cat. 116, pp. 162-165 -- Analyst]

7. Jungfer-189 S-4,5(no date)1938 RB5LithuaniansRB5

565
342
369

We thereby have arrived in the midst of modernity,* which has brought with it a complete revolution of all living conditions through the powerful events of the first World War and the re-establishment of the Lithuanian state. This regrouping has also taken place in the area of social organization: if originally there existed only two large classes--nobility and peasantry--along with which the working class gained a certain importance in the countryside only, a new group, an urban middle class, now began to crystalize. How great a significance the urban middle class can have for the unfolding of the cultural forces of a people, the architecture of the East in general is the most telling example. In contrast to Western countries, which, along with public and religious buildings, exhibit a compact group of artistically valuable bourgeois houses, this architecture is completely lacking in Lithuania. The simple, half rural city dweller built his house through centuries either in a completely unartistic brick style--the undecorated, single-storied brick houses were almost typical of the nucleus, inhabited principally by Jews, of the small Lithuanian provincial cities--or he stuck to the familiar wood structure. The latter was transferred to the city almost unchanged and is characteristic primarily of the outer sectors not only of the small towns, but also of the larger cities. "The persistence of tradition is quite surprising. The people proper has remained untouched by all the changes of the 'great architecture,' let the foreign immigrants, let the church and nobility build as they wanted."(27

[113] 27. Prof. P. Weber, Wilna, Eine vergessene Kunststätte (Vilna, 1917), p. 118.

/166/ The new urban middle class, which after the first World War became the bearer of the concept of the state and of cultural progress, substantially

*[19th century modernity -- Analyst]

342 changed the external appearance of the cities of
369 the country in a few years, especially since state
[565] and communes provided the outer frame for the new bourgeois houses by asphalting on a large scale and by creating green parks. One sees this most clearly in Kaunas. Apart from the actual center, the single dwelling predominates, although, with the relatively small amount of space available in the inner sectors, it was in many cases the row house which was called for. The growth of the city, which took place at an almost American tempo, the unusual housing shortage, and the independence of the builders led in the first years to an unorganic development. In this the artistic architecture found at first no place, since the first and most necessary goal was only to create four walls and a roof over the heads of the rapidly growing population of the city. Even the building with wood was hard hit by these necessities of life, for in most cases it was no longer the comfortable forms of the roomy farmhouse which were transferred to the city, but there arose sober, quadrangular, tin-roofed wooden houses consisting of a first and second story, unattractively set in bare courtyards--houses made for profit, where even the presence of a little garden or a few blossoming shrubs constituted an exception. Along with those styleless, boxlike buildings of wood or stone, however, very recently, after the most pressing necessities of life had been satisfied, various attempts have been made to solve the housing problem according to the artistic model of the West, primarily in smaller private houses and villas in the style of the country house. The development here is still fully in foux, so that a final judgment would be premature, especially since the building activity has not come to a standstill, in spite of the difficult economic situation and the great crisis which began in 1931.

/167/ In the sphere of public building, too,

11:League of Nations G-4 (no date) 1939 RB5 Lithuanians RB5

XII. RURAL PLANNING

491 Before the war, only rudimentary means of communication existed. During the hostilities, transport conditions became even worse : the main roads were broken up and the by-roads suffered serious damage. When Lithuania became independent, all the existing roads had to be rebuilt and new means of communication to be provided. Between 1918 and 1937, over 1,000 kilometres of main roads were repaired and over 200 kilometres built. In 1937, there were 1,950 kilometres of main roads. Adding by-roads of the first category (4,365 kilometres) and of the second category (9,300 kilometres), there is a total of 15,000 kilometres of roads — that is, roughly 270 kilometres per 1,000 square kilometres and 60 kilometres per 10,000 inhabitants. The farmer, in addition to the main roads and the by-roads of the first and second categories, can use the by-roads of the third category, connecting villages and isolated farms, so that he usually has adequate means of communication and can always take his produce to the nearest markets. Motor-bus services (a means of communication which is rapidly spreading) make travelling fairly easy. The Government proposes to build 700 kilometres of main roads in the next ten years and to develop and improve the system of by-roads.

621 As regards other questions connected with rural planning, it may be noted that the villages are divided up into separate isolated farms (see II), and that, in four or five years time, built-up villages areas will have ceased to exist. Agriculturists who have left their villages to take up farming on these separate undertakings have to dig wells, but this does not, as a rule, present great difficulties, as drinking-water is found nearly 377 everywhere. Electrification has only just started : at present, regional electric power stations are being set up (the source of energy being peat), and the construction of a large central hydro-electric power station is under consideration. It is possible that the problem of the electrification of the country-side may become a matter of pressing concern in the near future : the drawbacks attaching to the system of scattered and isolated farms will then become apparent.

369 For these isolated farms, the school and church, representing the economic and ideological aspects of organised farming interests, serve as cultural and social centres. Together with the Press and the wireless, they correct such dangers as isolated members of the rural community might otherwise be exposed to from a cultural and social point of view.

1. A land reform program divided former common pasture land into separate farms.